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Pacific School of Religion
Berkeley, Calif.

The Festival of God In Us

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AN EDITORIAL

ON THE HORIZON OF THE CHRISTIAN CHURCH

BRITISH REVOLT AGAINST JOURNALISTIC TRUST

British journalism has been very hard hit recently by the closing down of four daily papers at Newcastle-on-Tyne, Derby and Bristol. This is due to a disastrous newspaper war initiated by Lord Rothermere. The good people of Bristol are so incensed, since one of their oldest papers which dates from 1713 had to stop, that they have launched a new and entirely independent paper, because with others they are objecting to being "spoon-fed" with syndicated news and features from London. The movement has been led by the bishop of Malmsbury with the support of the bishop of Bristol and the free church leaders. The bishop of Malmsbury is quoted as saying: "We believe that a newspaper monopoly is an evil thing. Things should be so arranged in this country that it should not be possible for a few men to dictate policy, and by suggestion, innuendo, and the suppression of facts give a wrong impression of the real state of affairs. We dare not sit down and leave the guidance of this country in the hands of a few men, no matter how wise, how strong, or how honest they may be."

CHRISTIAN DELEGATION VISITS SHANGHAI

A small delegation of representative Christians — four Japanese and four missionaries—recently went from Japan to Shanghai to make direct observations and personal contacts. Among them are executives of the National Christian Council of Japan and the Y. M. C. A. While in Shanghai, they were entertained by the national committee of the Y. M. C. A. in China. The first night of their arrival they were entertained at dinner by the secretary of the China branch of the Institute of Pacific Relations. It is probable that a return visit of a delegation from China will be arranged. A correspondent from China says, "The Chinese Christian mind finds itself in a dilemma. On the one hand, it does not want to submit to loss of property by brute force, and on the other hand, it does not want to use brute force as the arbitrar in settling disputes. Many, therefore, do not know what to do. The general Chinese mind has learned from the Shanghai incident that China can resist armed aggression, and may decide that it could resist such aggression better were it adequately equipped therefore. Yet, through it all, Chinese leaders have held to the hope that in some way the League of Nations would show a better way out."

MOVEMENT TOWARD SOCIAL RECONSTRUCTION

The United Church of Canada organized in hundreds of church groups for the serious study of the problems of the day in the light of the teaching of Jesus, and they have found a program of work in a little book issued by the Social Service Board, which has become one of the two most popular courses used in the Student Christian Associations of the universities. Promoted by Christian ministers and vigorously supported by laymen and lay preachers trained in the British Labor Movement in England, the "Movement for a Christian Social Order" has organized groups in different centers of population and has enlisted the active support of many of the brightest younger ministers. This movement has been characterized by growing seriousness and disposition to study. While welcoming to its meetings people of all shades of political thought the organization is explicitly Christian in basis and aim. Parallel to it and endorsed by Principal D. L. Ritchie of Montreal there has risen within the universities during recent weeks a "League for Social Reconstruction," a Fabian society aiming to produce a considerable body of well informed opinion, intended to leaven public opinion with a mildly socialistic outlook. During the summer and under the auspices of the Y. M. C. A., there is to be a summer school for two weeks, where instructors from different universities will provide training and lead discussions calculated to produce organized thinking allied to Christian disposition. The deepening sense of disorganization is expected to call for more and better leadership in Christian ethical thinking, teaching and action.

TO NEW SPIRITUAL AND ECONOMIC ORDER

The Kingdom of God movement in Japan has been hard pressed to find speakers and teachers enough to meet the demands of the past few months. The nation in crisis seems suddenly to feel its inadequacy alone to face the needs of the hour, and many turn to religion. The call comes likewise from Formosa and Toyohiko Kagawa is there now preaching the necessity for both a new spiritual and a new economic order, if Japan is to fulfill her destiny in the new day. Further evidence of Japan's need of such a new spiritual and economic rebirth comes daily in the newspaper reports of poverty, famine, and moral collapse throughout the land. Much is heard abroad about the conditions of congestion and famine in China, but few Americans realize that Japan, too, has her famines, her extreme poverty, and a congestion of population in many parts of her islands equal to the areas of heaviest concentration on the Asiatic mainland. All this must be taken into account in any attempt either to judge Japan or to solve her problem. Japan is facing the task of achieving peace both at home and abroad. With the cessation of hostilities in China, public opinion has been restored to some of its rights, and throughout the empire a release is felt from the tension of recent weeks. Idealists and lovers of peace are speaking more freely their desire for just and peaceful settlement of Sino-Japanese affairs, and messages of friendship are passing between Chinese and Japanese Christians.

METHODISTS OF NEW YORK ADOPT PROGRAM

The report of the Social Service Committee adopted by the New York East Conference of the Methodist Church includes many striking features looking toward a more social program. After considering some fruits of the tree of American capitalism, a system considered inadequate for the organization of human life, the report says: "Our economic system is sick. A true diagnosis of the disease has been made by Professor Tawney, who found the source of trouble when he used the phrase, 'This Acquisitive Society.' We have long been afflicted with 'get-itis.' It is clear from past and present experience that a capitalistic system based on the acquisitive motive will not result in a stable economic or social order. The current depression is not a mere passing phase of an otherwise satisfactory system. It is a chronic symptom of an organic disease. We have put the production of profits above human welfare. We have put property above personality. Service for the common good has been subordinated to selfishness and greed. Only basic changes of methods and motives will give us economic health." The report closes with these definite suggestions: "The gospel of Christ offers the motive of sharing. In this gospel are both the method and the motive both insight and power to achieve the good life of all. The profit motive must go. The acquisitive desire must be replaced by the desire to serve. Competition must give way to cooperation. We must bring economic order, sick and wounded, to the Great Physician who can cure our social blindness and move us to love our brethren as we ought."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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Except They Be Agreed

A SPIRIT of resentment against the intolerance of the Catholic Church has been manifested by Protestants on account of the Vatican's recent deliverance on the subject of mixed marriages between Catholics and non-Catholics. While the Papal decree is not new in principle, it restates with rigor the uncompromising position of the Catholic Church on the question, evincing an apparently unnecessary arrogance that is increasingly out of keeping with a catholic (sic!) spirit. The decree requires that the children of such mixed marriages must be reared in the Catholic faith under pain of annulment of the marriage, refusal of participation in church activities, denial of church funerals, and, in extreme cases, punishment by excommunication. Through its Committee on Marriage and the Home, the Federal Council of Churches, representing the great body of American Protestants, has characterized such a position as intolerable.

The bigotry displayed by the Vatican decree is certainly to be deprecated. It is well to remember, however, that beneath the mistaken bigotry and intolerance, there is a sound concern for the spiritual unity and integrity of the Christian home, as well as an obvious desire to maintain the power and authority of the Catholic Church. How different was the spirit of the procedure formerly followed by the Society of Friends which expelled from its fellowship those who "married out"? So far as the concern for Christian unity in the home is maintained in a spirit of sympathy and conciliation, it is a very important one which should be encouraged. Too often, the question of religious differences on the part of young people anticipating marriage, is treated with an indifference that does not speak well for sound foundations of the future home. On the other hand, when convictions are decided, or when one party belongs to a denomination which is unyielding in its demands, the problem presented is a serious one not easy of solution. But it is a problem that should be faced before the marriage vows have been taken. In considering the problem, the aforementioned committee of the Federal Council has embodied its conclusions in the following well-conceived recommendations:

1. Where the persons contemplating marriage are members of different communions nearly related in doctrine or polity, they may well be advised by their respective pastors to settle the question before marriage by agreeing to attend together one or other of their churches, or even a third church, and to bring up their children in it.

2. Where only one of the persons is a member of a church of the Protestant group and the religious differences are profound, such persons should be advised to consider the situation with great seriousness, in all its aspects, and to reach an agreement before marriage.

3. Where intolerable conditions are imposed by either church in which membership is held, persons contemplating a mixed marriage should be advised not to enter it. The Committee on Marriage and the Home protests earnestly against the requirement by any church that the children of mixed marriages should be pledged to that church.

4. Where conferences in the churches interested in the questions arising from mixed marriages can be arranged, such conferences should be welcomed with a view to safeguarding the sanctity of marriage and the spiritual welfare of the home.

These conclusions are based upon a review of "the historical background," which narrates the practice with regard to marriages between members of different Christian communions at different periods, and also an analysis of "the present situation." In examining the present situation, the Committee on Marriage and the Home takes the ground that religion is such a "basic interest in human life" that "differences in religion, if these are fundamental, may strain a marriage to the point of breaking." Strong emphasis is also laid upon the avoidance of any "ecclesiastical interference" which would force upon either partner to a marriage any rigid ecclesiastical requirement which is contrary to his own religious convictions.

"It is possible," says the Committee, "for mixed marriages to be successful. Where the differences of religious faith are not fundamental, and where each of the married persons respects the viewpoint of the other, such differences may conceivably augment mutual love and forbearance. Even when the differences are fundamental, they are not necessarily insuperable, always provided that there is still mutual love and forbearance, that no attempt is made on the part of either to subvert the faith of the other, and that they determine to bring up their children in such articles of the Christian faith as they hold in common. This, however, requires independence, strength of character, and rare wisdom and patience, and unless these prerequisites are present, the strains of attempted adjustments will be found to be too severe for any good and happy solution of their common problem."

Centuries ago, the prophet Amos raised the pointed query, "How can two walk together except they be agreed?" This does not imply absolute agreement in opinion, of course, but does imply acceptance of a mutual understanding and purpose. Perhaps the more accurate rendering is, "except they have made an appointment"—and appointment for walking together. It is for the encouragement of such appointment that the Committee on Marriage and the Home has spoken and spoken wisely.

The Festival of God in Us

BY DR. JESSE M. BADER*

PENTECOST each year occurs fifty days after Easter. It is the anniversary of the birthday of the church and of the special advent of the Holy Spirit. This year, Pentecost comes on May 15th.

The first Christian Pentecost changed things. On this day the new power promised by Jesus when he said, "Ye shall receive power after that the Holy Spirit is come upon you," was experienced. The timid became bold; the discouraged became aggressive and the disbelieving were gripped by unshakable convictions. The record says, "With great power gave the apostles their witness of the resurrection of the Lord Jesus."

Christianity began its militant march across the centuries on this day and it should be remembered that this beginning was in the same city where Christ was crucified. It was here and on this day that the disciples started to carry out the great commission for world evangelization which their Lord had recently given them. This commission from him was to them a divine imperative. Their King had spoken.

This day was the birthday of the church. Simon Peter preached the first sermon after the resurrection, on Pentecost. The multitude cried out, "What shall we do?" Three thousand of them accepted Christ, taking their stand with the 120. It was a day of vindication and victory.

Pentecost gave the disciples a new sky. They experienced new horizons and far-reaching visions. They were through with the little and the inconsequential. Henceforth theirs was to be a world mission and the following of a world Christ.

Pentecost was a day of unity for they were "all together, in one place." Following the crucifixion, when the cross ran through their hopes and dreams like a plowshare, they were scattered. Now they are brought together in an unbroken fellowship and cemented into a Christian Brotherhood. The prayer of Jesus for the unity of his disciples was here realized.

The Evangelistic Secretaries and other representatives of the various religious bodies who make up the Commission on Evangelism of the Federal Council have taken action concerning a united and hearty observance of the anniversary of Pentecost. A special program for the fifty days from Easter to Pentecost has been worked out and distributed among the churches across the country. There will be united action on a common evangelistic program which comes to a climax on Pentecost Sunday May 15th.

Now why observe Pentecost each year? First, because of its great importance and meaning. Pentecost ranks in importance with the Crucifixion, and the Resurrection. The same reasons advanced for the observance of the anniversaries of the Crucifixion and the Resurrection each year are valid for the observance of the anniversary of Pentecost. The keeping of anniversaries prevents the church from forgetting great truths, Christian leaders and worthy institutions. The Church should never forget its birthday nor the circumstances and spiritual forces that made the day. Stanley Jones says: "There was a time when the Christian Church celebrated Pentecost, the anniversary of the coming of the Spirit, more than it did Christmas, the anniversary of the coming Christ. Now Pentecost has largely dropped out. Did we find it was easier to celebrate Christ's birth than it was to be born again? Was it easier to commemorate his coming into the world than it was for us to go with his message into the world? Did it cost less to give gifts at Christmas than to give ourselves at Pentecost? Christmas is the festival of God *with* us. Pentecost is the festival of God *in* us. Is he more with us than in us?" Protestantism needs to restore and observe the anniversary of Pentecost.

Second, Pentecost should be observed each year in order that the fifty days from Easter to Pentecost may be saved to the life and work of the churches. Easter in many churches is made the climax and the days following are too often an anti-climax when all that is done seems to wear a drab color. Expectation is gone out of the congregation. The aggressive spirit is absent and services are "conducted until the vacation season" sets in and nothing is seriously undertaken until next October. How differently the fifty days from Easter to Pentecost may be made to serve the churches! If Easter is considered a culmination and Pentecost the climax, then the fifty intervening days may be saved to the churches for aggressive work. A plan for the fifty days is necessary if anything worth while is accomplished just as a plan for the pre-Easter days was necessary for results.

Third, Pentecost should be observed because the Church needs this anniversary observance. On Pentecost there was zeal, faith, love and hope at work. Under the power of the Holy Spirit there were wonderful spiritual and numerical results. Pentecost changed a "spiritual depression" into a crusade. Things were difficult but something happened. The Church today needs to warm her heart by the fires of Pentecost. Individuals in thousands of instances need the glow of a new spiritual fervor.

"Spirit of God, descend upon my heart;
Wean it from earth through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

"Teach me to love thee as thine angels love—
One holy passion filling all my frame;
The kindling of the Heaven-descended Dove,
My heart an altar, and thy love the flame."

Then, how observe Pentecost? There are many ways but a few suggestions may be in order. The period leading up to this great day may well be characterized by a new concern for church attendance. Many churches are falling down at this point of their work. On the first Pentecost and the days preceding they met together. There was a fellowship and a oneness that was beautiful. There is no revival that the church needs more these days than a genuine revival of church attendance. The average congregation has about 35 per cent of its resident membership attending each Sunday. It is not only a pleasure and a privilege to worship with others, but it is a

*Field Secretary, Commission on Evangelism, of the Federal Council of the Churches of Christ in America.

duty. The most expensive piece of furniture in any church is an empty pew. Why not try on May 15th—Pentecost Sunday—to have every resident member of the church present for the services?

The days leading up to Pentecost should be days of evangelistic effort. Failure to add new members to the church on Pentecost is a greater failure than not to have additions to the church on Easter. The first Christian Pentecost was a day of great evangelism. If the Church would keep the anniversary appropriately then the day should be characterized by evangelistic results. Read the second chapter of Acts again. Note the preacher and his evangelistic preaching. Note the inquiry of the multitude and the preacher's answer. A faithful observance of Pentecost will help to bring back the evangelistic fervor and spirit that was present on the first Pentecost. Just as the evangelistic results were predicated upon personal and group preparation nineteen hundred years ago, so now. Evangelistic results do not just happen. Somebody must work, pray, preach and win.

Again, the emphasis should be placed these days on the spiritual preparation of the church preceding this coming Pentecost. The Upper Room in Jerusalem and the daily gathering of the 120 together for prayer and fellowship is part of the reason for the power and the results of the first Pentecost. To ask the members of the churches to practice daily devotions and offer to them suggestions on how this may be done would bring surprising results. Many are anxious to be led in this matter.

Some ministers and congregations may want to make much of the ten days preceding Pentecost. The weekly prayer meeting programs may well center themselves about the thought of Pentecost. A room may be prepared and set apart for prayer and meditation in the church building. If the church is not already open daily, plan to keep the building open for those who care to come in to "rest and pray awhile."

It is hoped that every Protestant Church throughout the nation will fittingly observe Pentecost on May 15th. By making this significant day one of great church attendance on the part of every resident member and by a worthy evangelistic ingathering the anniversary may be one of the greatest experiences in the history of any congregation. Let us go on to Pentecost, May 15th, in the spirit and passion of the first Pentecost.

April Tree Tops

ETCHED against the sky as they have been all winter long, in a day they burst into green and whisper to the world to take notice of a miracle. Who can resist their contagious message? Winter ends; warm, throbbing, glorious life is stirring again. No dark gloom can hold God's universe forever in bondage. This is a persistently friendly universe. Had you forgotten? So say the April tree tops.

Ah, soul, thou art yet my hope. Thou art not dead. Thou canst lift thine eyes to April tree tops—and be aware. Was it so short a time ago that thou wast so completely a creature of life's circumstances—defeated, earth-bound? And now this challenge to thy divinity awakens thee. Thou canst still see, and feel, and understand. This is life's stuff. Thank God for April tree tops.

W. BRUCE HADLEY.

Poplar Ridge, N. Y.

Impressions of Ram Allah

BY A. GERTRUDE JACOB

A. Gertrude Jacob is a New York Friend who has had a long and honorable career as a teacher in the schools of New York City. For the past year or two she has been in Australia and in the Orient, learning of the life and thought of people on the opposite surface of the globe.

THE Principal, Mildred E. White, was away upon urgent business. Owing to illness, the guest room had been taken over for an isolation ward and there was not another empty room available for me. A Palestinian teacher, Wadia Mitri Shatara, had come to the rescue and when the phone message was received that I was in Jerusalem, she voluntarily gave up her room and had it ready for me by the time I arrived. The Principal had already moved over to the cottage because of crowded conditions, and there was a third bed in her room that this teacher might use. Was it right that busy, hardworking teachers should be deprived in this way of the one spot they could call their own? I thought it an imposition and wanted to seek a room elsewhere, probably in Jerusalem, ten miles away. But I was overruled. One would think that the one thing that the teacher most wanted was to have the inconvenience of having her clothes in one place and sleeping in another, to say nothing of being without the quiet of her own room. I soon learned why. She loved Americans because they did not have a "superiority complex" and associated with her people on equal terms. So I moved in, and piled my things up as best I could until the room looked like "moving day." Yet day by day I was greeted with the same smile and the same desire to make me comfortable at the expense of the comfort of that teacher. Without this "superiority complex" then, what happens? That should interest every missionary and every human being that believes that we all belong to the same human family, whether dark or light. I will tell you.

The Girls' School at Ram Allah is a big home where the Principal is not an unapproachable person shut away in an office and knowing nothing of children except as reports are carried to her. Her smile pervades the place and verifies the adage, "As the Principal is, so is the school." Fear does not rule, and yet there is order, there is discipline, and there is that spontaneity which is the result of natural development. John Dewey or Hughes Mearns might well make a study of Ram Allah Girls' School if they would like to see how their twentieth century educational ideas can be worked out in a practical way. The best that is in these girls is being brought out. They are not considered to be vessels into which knowledge can be poured.

I was accepted at once at face value. Imagine my surprise when I went to the dining room, to eat lunch with the older girls, to be greeted with the following sung in lusty tones:

"How do you do, Miss Jacob, how do you do.
Is there anything that we can do for you?
We are mighty glad you came, and we hope you feel the same,
How do you do, Miss Jacob, how do you do."

Ice soon melts in a warm atmosphere. There could not be stiffness after an outburst like that! We were soon talking without embarrassment and the smiles, which now greet me everywhere I go, are genuine. Even the girls who are assigned each week to care for my room seem to feel that the work is a pleas-

ure, for such is the spirit. "Work, study, and play," are certainly interspersed here and it gives the girls fine training. They do everything except the cooking and laundry work, and there is not time for these, as the course of study goes on high as college preparatory.

But how handicapping are the crowded conditions! A new building is sadly needed for expansion. The ground is here quite ready if money were forthcoming for this worthwhile mission project. I wish that the dreams of the workers could be made true. Visualize conditions if you can.

The kindergarten room is between the woodshed and the carpenter's shop in the outhouses. These are decidedly below the school level and are very damp in the rainy season. There is nothing but a tiled roof and there are no foundations to keep out the heat of summer and the rains of the rainy season. When the sun shines it becomes very warm. In winter the room is cold with its bare cement floor. If a fire is lighted in the stove, it means that when the children go out they are exposed to the cold, and as there is no way of heating the main building they suffer from the contrasts of temperature. There is no playroom for the youngsters. In inclement weather just an outside porch is all the play space which they have. Just think what it would mean if these serious handicaps could be removed by a spacious new building. Also, how it would furnish opportunities for men to earn a living to build just at this depressing time.

Added to this there is a tremendous need for more classrooms. The object for which the school exists is an educational one. Yet classes have to be conducted in halls and even in the one sitting room of which the school boasts. The Principal herself has no room to call her own for the general office is in constant use early and late. She has no private place to see and talk with parents and others who wish to consult her. Those heart to heart conferences with students which may help to change the current of life are impossible except in undisturbed quiet. Moreover, a woman, who has the whole responsibility of a school like this upon her shoulders, needs a corner of her own where she may feel free to throw off care and relax. This seems to be impossible under present conditions. A dream of a new building ought to include some attempt at privacy for the Principal.

The sick cannot be adequately isolated at the present time for there is not space for it. There is but one bathroom for visitors, the sick, and members of the staff who occupy rooms upon the second floor. The ward holds three cots when filled to capacity. It opens into a hallway which must be used in common. Get the architect to provide for the sick when he plans that house of dreams.

Now as to the school itself. Never have I seen teachers so busy and so happy over it. If extra work is to be done, there is no begging for help because there is competition for shouldering it. On cold winter mornings, teachers on duty have begun work at 5:30 a. m. and kept at it sometimes until 9:30 p. m. Each teacher has a group of children whom she mothers. So it is common to hear even volunteer teachers, but lately in college, talking about a small son or daughter.

But the Principal is the moving spirit of the institution. She is in constant demand. The majority of her staff are young and need leadership. When illness comes she must decide what is to be done. If there is to be any deviation from the regular routine, hers must be the deciding voice. If outside activities need help, she must sacrifice precious time and give help where it is needed. When I arrived, an appendicitis case had just been taken to the hospital. The family in Cairo had to be notified and parents' anxiety relieved as far as possible. There were anxious hours while the doctors decided whether it would be safe to postpone the operation until the girl could go home. And what a relief it was to have a favorable verdict! But the respite was not for long, for another girl developed "tonsils" which must come out. "Dad" was willing to foot the bills but not to face the operation. So the Principal must see it through and probably sacrifice a day or two of her badly needed Easter vacation in caring for the patient when she leaves the hospital. Then she teaches; she plans for outings, such as we had the other day when the older girls went on a day's historical trip; she arranges for school functions; she knows what her teachers are doing; and, in fact, she keeps her finger upon the pulse of every section of her school of eighty-seven boarders. But that is not all. The Principal counts upon long vacations to get the home in order; renovate the mattresses; have carpentry work done; and improve the building as far as funds may be made to stretch.

I might go on and tell of the phenomenal growth of the domestic science department (under Anice Carter's leadership) with the development of those home ideals which are so badly needed in this country; of how both faculty and students worked to try to raise money for a worthy cause by giving a play; of the influence of the School upon village life; and of the pride of old scholars, both boys and girls, in their institutions; and of how they not only look forward to coming back at their annual meetings but are raising money to help found a scholarship fund or donate directly to the school for worthy causes.

Is my picture enough to turn that dream building into a reality? Could there be any better memorial to the life of the Master than this School in his own land doing his work in a quiet, unobtrusive way? Said a Moslem girl to me the other day, "I would like to see the work of the Friends spread everywhere, for it means so much." Times are bad but surely each one of us could deny ourselves something—just one dinner, for example—and send the equivalent to the Friends Board of Missions, Richmond, Indiana.

Then, when that is done, do not forget a small country school at Deir Ghasani, about twenty miles from Ram Allah and thirty from Jerusalem. A devoted native worker is there, the only Christian in a Moslem Village. High up on the mountain it stands with only a rough, very rocky road leading to it. There is no doctor, no nurse, no social center of any kind for girls and women, save the school. Its inhabitants are living in constant dread of the school being closed as in other villages.* The day we visited Deir Ghasani, some of the leading men gathered around Alvano Goddard and begged him to convey to America their deep thankfulness that "When you closed schools in other villages you kept ours going. We hope that you will stay with us forever."

Christ said: "It is more blessed to give than to receive"; also, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

WANTED—OLD STAMPS

Old envelopes from correspondence with missionaries between the years 1845 to 1900. You keep letters, stamps purchased. George Hakes, 290 Broadway, New York.

NOTES FROM KAIMOSI

When the children of our Friends families in Africa are prepared for the more advanced grades, they attend school at some distance from their parents. Martha Hoyt, at the present time, is attending the school at Kijabe. About the first of February she was accompanied by her mother to school for the beginning of another year of study. After a few days Alta Hoyt returned home for the usual rounds of service at Kaimosi.

A good enrollment is reported in both the boys' and the girls' schools at Kaimosi. The girls dormitory is filled. Edith Michener, with the assistance of Alta Hoyt, is taking charge of the girls' school.

*Since the above article was written a concerned Friend has pledged $800 for two village schools.—E. T. E.

Friendly Notes from Antioch

BY ABRAM S. UNDERHILL

Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Antioch, preaching the Word to none but unto the Jews only. . . . And some of them, when they were come to Antioch, spake unto the Grecians, and a great number believed. . . . And the disciples were called Christians first in Antioch. — Book of Acts.

THE trip of some 450 miles from Jerusalem to Antioch, when accomplished on foot, was in those times a real journey. There was, to be sure, a graded and partly paved Roman Road following closely the ancient caravan route by way of Damascus and Aleppo, passing through villages and occasional cities, for the country was even more thickly populated than it is today, and the disciples could no doubt find hospitality while they "preached the Word to Jews only." While there was danger at times for the well-to-do traveler of falling among thieves, the disciples, with scanty belongings, probably passed in safety. At Antioch they found the first great foreign city they had come to in all their journey, where were costly buildings richly ornamented streets, and a vast population of restless and voluptuous Greeks, with a few Jews, and many diverse natives, and here was the fertile field in which to plant the Gentile Church.

Today there is a good automobile road from Jerusalem to Antioch, following most of the way along the rich coast lands by the Mediterranean Sea, and finally turning inland in a wide sweep to join the old Roman Road down the broad Orontes valley to Antioch. This was the road taken by Elizabeth and myself, the first part of which, as far as Beirut, having been already described in THE AMERICAN FRIEND, in my "Notes From Lebanon." A few hours north of Beirut we come to Tripoli, on the site of an ancient Phoenician seaport whose very name is unknown. It is a fever-stricken town of medieval appearance, surrounded by beautiful forests of fruit orchards, and dominated by the picturesque ruins of a dismantled Crusader's Castle which are well worth a visit.

Forty-eight miles inland, on a lofty hilltop, is Kalat-el-Husan, another and one of the finest of all the Crusaders' castles, large enough to hold an army and sustain a prolonged siege in its capacity of guarding a mountain pass on an important caravan route from Damascus to the Sea.

It is now a magnificent ruin but well worth the trip over a stony and hilly road to see. North of Tripoli, our road crosses a broad, fertile plain, with the Lebanon mountains far away to our right, and an occasional Crusader's castle in ruins on some isolated hill nearby. In a couple of hours we come to Tartus, by the sea, once a stronghold of the Crusaders, with lofty town walls, a ruined castle, and the skeleton walls of a majestic church of much architectural pretensions in its day.

As we are continually coming upon reminders of the Crusaders, I should perhaps give a brief outline of this most unique and magnificently futile religious movement in all history. It was a combination of a pilgrimage, a migration and a war, which cost the lives of more than two million people, and left a succession of monumental ruins in its path, with no apparent permanent effect on the spiritual progress of the human race.

About the year 1097 A. D., groups of enthusiasts in Europe, mostly from England and France, set out to go to Palestine, to drive out the Moslems from the Holy Land, set free the Sepulchre of Christ, and to live there in the Promised Land free of all human government, being ruled only by the will of God, as the Israelites were theoretically supposed to be in the days of the Judges. They were widely enthusiastic, and went out by thousands; all kinds and degrees of people, from noble princes to poverty-stricken idlers. They wore a cross sewed on the shoulders of their jackets so they were called the "Cross Bearers," or as we say, the "Crusaders."

They made their way across Europe in groups and bands, converging at Constantinople, where they ferried over the Bosphorus, marched still easterly over the plains and mountains of Asia Minor, laboriously threaded the lofty passes of the Taurus range and turned south to Antioch, which they conquered after a harrowing siege of many months. Thereafter they spread south along the fertile coast lands of Syria building castles and conquering cities, in which some of them became settled by the way (as some of the tribes of Israel became settled east of the Jordan) while others continued south until opposite Jerusalem, when they turned easterly into the mountains of Judea to Bethlehem, and finally came to Jerusalem itself, the goal of all their pilgrimage.

It may sound simple, the way I have outlined it, but the real story of the trials and triumphs, the privations and failures, the wars and disasters which befell them as wave after wave of them followed at intervals for three hundred years, is an epic history which has filled volumes, and is still being written.

In this coast country of Syria, through which we were traveling on our trip to Antioch, some of the most magnificently destructive and constructive work of the Crusaders had been done, where, in pursuance of their idea of destroying Islam and building for Christendom, they had battered down city walls and Moslem mosques and castles, and on their ruins had built new walls, Christian churches, and magnificently massive citadels; all of which in their turn were retaken by the Moslems, and are now in ruins, either as a result of earthquakes or the casualties of war.

A few miles north of Tartus, on the summit of a lofty hill of apparently perpendicular trap rock, are the ruins of El Merkab one of the most pretentious of all Crusaders' castles. It was almost a city in itself, and could accommodate more than five thousand people and one thousand horses. Its gaunt walls more than 1,000 feet above us were outlined in imposing desolation against a deep blue sky, and we were easily persuaded not to attempt to scale its heights for a nearer view.

Our road then led through a bleak district, once the haunt of robbers, to the modern Lattakiah which at one time, under the name of Laodicea (not one of the Seven Churches) was the part of Antioch which itself was never a seaport. It is still possible to continue north near the coast and over mountain passes to Antioch, but the road is neither good nor safe even in these times of peace, so we turn inland and follow a new and good road, crossing the now diminishing Lebanon mountains by easy grades, and dropping gradually down into the broad plain of the Orontes, where we cross the river by an ancient bridge, and soon join the line of the old Roman Road from Aleppo, which our road follows in a general way nearly to the old city gate of Antioch. And even here, although peace is supposed to prevail under French rule, this much traveled road was guarded night and day, and for the last fifty miles into Antioch we were never out of sight of soldiers of the French Foreign Legion, who seemed, however, to have no trouble in preserving the peace.

Ancient Antioch was beautiful for situation, lying in a fertile plain on the left bank of the swiftly flowing Orontes, and extending over the plain and up the slopes to the summits of the nearby eastern hills. A massive exterior wall extended along the river front and across the plain, and up the hillsides on either side and so joining along the crest of the hills. Within these protecting walls were the magnificent buildings, streets of columns, colonades, and other adornments, which made Antioch one of the most sumptuous capital cities of the splendor-loving East.

It was, moreover, on great caravan routes, and for hundreds of years was a prosperous center of trade and commerce between the East and the West. Then the order of the world changed. Trade and commerce were diverted to new routes, enemies despoiled the city and decimated the people; the course of empire moved to the West and with it the center of Gentile Christianity, and it almost seemed that the very earth in its movings fought against Antioch, for as often as men rebuilt the city successive earthquakes destroyed it, leaving finally only masses of rich fragments as mute witnesses to its former splendor, some of which were used in building the small and commonplace town which now covers but a small part of the site of the ancient city.

Modern Antioch is a town of about 30,000 people, with narrow streets, busy bazaars, and Mohammedan mosques, but with nothing except its beauty of situation to remind one of its former splendor. We walked through many busy and many deserted streets, and finally made our way through groups of camels, donkeys and people, to the riverside, and crossed the old arched bridge which in ancient times was the principal entrance to the city through the "Bridge Gate" in the city wall.

On the opposite side we stood on a grassy mound by the river bank and looked over the yellow Orontes at the clustered buildings of the modern town, the wide-spreading gardens and orchards on the site of the ancient city, and the bare mountainside, along the crest of which some jagged fragments of the old city wall were outlined against the eastern sky. On either side of us, up and down the river, were rich meadows, and behind us rose another range of mountains, the western boundary of the Orontes plain. And we thought of things that were, and that are, and that may come to be.

Beyond the mountains, across the river, lay the ever mysterious East, whence have come three great religions of the world—Judaism, Christianity, and Mohammedanism—which have had bitter struggles, by the way. Beyond the opposite mountains, across the plain, lay the West, where the moving forces of those religions have gone, to what diverse or unified futures no man can foretell.

Antioch, Syria, March, 1932.

Jesus brought into the world its deepest insight into sorrow and pain and evil; and the richest enforcement of the fact that in spite of all, God is, and that he is good and loving.—FREDERICK W. NORWOOD.

UNOFFICIAL BALLOT ON CHURCH UNION

TO THE READER: There is widespread uncertainty as to what is actually being thought about church unity by the rank and file of ministers and church members and by others seriously concerned about modern religion. Does the relatively small number of professional leaders who are discussing this subject accurately represent their constituencies, or not? Do laymen agree with ministers? Do young people agree with older people? Do the main differences of opinion follow denominational lines or do they cut through denominations, dividing them into more conservative or less conservative wings?

Because nobody in America really knows the answers to such questions, the Institute of Social and Religious Research of New York is asking the constituencies of the religious press of all denominations to give individual replies to four crucial questions, and agrees to give an unbiased statement of results to the public at the end of the study.

DIRECTIONS: Read carefully the questions to be voted on and check your answers in the brackets provided.

QUESTIONS: If you had to decide now what the religious people of the United States should do about church union—

(1) WOULD YOU (Check Which)

(a) Adopt some form of permanent and binding federal union of denominations, after the analogy of the states and federal government in the United States.....( );

or

(b) Continue essentially the present system of separate denominations .....( );

or

(c) Unite the various church bodies into one church.....( )?

[If you have checked (c), cross out any of the following which you do not mean to include: 1. Christian Scientists; 2. Jews; 3. Mormons; 4. Negro churches; 5. Pentecostal sects; 6. Roman Catholics; 7. Spiritualists; 8. Unitarians.]

Without reference to the question whether or not there should be general union—

(2) WOULD YOU (Check Which)

Get churches belonging to the same denominational families to unite?.....(Yes) (No)

Name:.....If you prefer to remain anonymous, leave this space blank; *but in order that answers from persons of different age, sex, denomination, etc., may be properly compared, please, without fail, fill in answers to each of the following questions:*

Age (Check Which): ( ) under 20; ( ) 20 to 30; ( ) 30 to 60; ( ) over 60.

Sex: ( ) male; ( ) female. denomination:.....

Resident of what type of community (Check Which): ( ) city; ( ) town; ( ) country.

Status in church (Check Which): ( ) minister or theological student; ( ) lay church officer; ( ) lay member not holding office; ( ) not a church member.

CUT OUT AND MAIL PROMPTLY to the Institute of Social and Religious Research, 230 Park Avenue, New York City. Thank you!

Opportunity for Comments or Explanations. Letters will be welcomed making any comment or explanation of your ballot which you think necessary.

Circulated by courtesy of THE AMERICAN FRIEND..

Philadelphia Yearly Meeting

Some First Impressions

FOR the first time, and quite unexpectedly, I enjoyed this year an opportunity to attend Philadelphia Yearly Meeting, held at Fourth and Arch Streets, March 28 to April 1. I attended eleven sessions and came away with renewed courage. It is not easy to state briefly the impressions left by such an experience, but I shall try to mention a few, in response to our Editor's request.

Perhaps the first impression was that of serious purpose and expectancy which had brought together the thousand or more people who filled almost every seat in the large west room of the meeting-house at the very beginning of the Monday morning session. The sudden transition from the rush and roar of Philadelphia's crowded business district to the absolute hush and worship of that great assembly helped us to face reality.

As I had time to study the Yearly Meeting, I was increasingly impressed by its vigor, and youthful spirit—by the very large proportion of men and women clearly in the most active period of life, who had set aside business, home, and other responsibilities to attend Yearly Meeting continuously, day after day. There was also a noticeable sprinkling of younger Friends, all over the main floor, and an ever-present company of young Friends in the gallery, watching, listening, and occasionally taking part in the discussions, particularly when race relations, divorce, and prohibition were being considered. A still younger group, including boys and girls between 8 and 16 years of age, held its own Yearly Meeting session on Thursday morning, beginning with a welcoming half hour, and three discussion groups for different ages, followed by a half hour meeting for worship, lunch, a business session and excursions. All of this went on while the senior Yearly Meeting, in the same building, was giving the entire morning to worship. Earlier in the week an interesting ripple had been caused by receipt of a message from the Children's Yearly Meeting of the previous year, suggesting that the older Yearly Meeting discontinue its practice of sending them a written annual message because these messages had become too much a matter of form!

Philadelphia Friends' practice of timing the spring vacations of local Friends schools to include Yearly Meeting week greatly enriches their Yearly Meeting sessions. May it not be worth while for the rest of us to consider the possible value of similar adjournment of Friends colleges elsewhere, for at least part of the week when Yearly Meetings are in session in their home towns?

Perhaps the characteristic of the Yearly Meeting which impressed me most was the very general participation, all over the house, in discussion of all reports. A large proportion of the membership were ready and able to speak effectively upon any question considered. They very evidently felt that the responsibility for decisions rested upon *all*, and not on a few. There were many different points of view, some fundamentally opposite and conflicting opinions, but all were allowed free expression no discussion was hurried, and a spirit of love and willingness to listen to both sides of every question controlled each session. The demonstration of constructive group *thinking* was deeply stimulating and closely akin to worship. Such power to think and confer together in so large a group (a thousand or more) impressed me as a source of great strength.

There was a noticeable absence of some incidents of procedure customary in many other Yearly Meetings. There was no singing, no labeled "devotional half hour," no announcements, no specially prepared addresses in the day sessions, no appearance of various committees to present their own reports—simply hour after hour of thoughtful listening to reports, presented by the Clerks, and constructive discussion of them, about three hours at a sitting, without any intermission, with scarcely any shifting of the crowd by coming or going. The Yearly Meeting was held simply by interest so intense in the questions considered that one expected some decision or step of great importance to result at any moment and feared to miss it if absent.

Finances received almost no attention. The budget was presented on the last day and discussed as little as anything during the week. Matters presented by the Representative Meeting (corresponding to a Permanent Board) were discussed at great length in several sessions, especially problems relating to cooperation with Friends of the other Branch, what official status should be agreed upon for newly established meetings in which all groups of Friends are uniting, and what attitude Friends should have towards divorce. Other subjects which aroused important discussions were introduced by reports from the Race Relations, Social Order, and Temperance Committees, from the Young Friends, and from a two-year-old joint Council on Education which serves both Philadelphia Yearly Meetings, and is making serious study of ways and means of Friendly education through all possible channels. Some cooperation between the Education Council and our Five Years Meeting Board of Education appeals to me as a very desirable step for American Friends.

The report of the Social Order Committee was challenging and revealed persistent efforts to study fundamental causes of the present economic depression. An undercurrent of apprehension as to what the future may have in store seemed to be just below the surface all week, but there was at the same time, I thought, still more of a spirit of courage and a desire to search out ways and means to secure social justice, even at the cost of sacrifice. Perhaps there was greater willingness to talk about injustice than to do something about it, and evidences of wealth were still sufficiently numerous to make the depression seem far away to a middle westerner, but there was also a frank admission of the need for more equal distribution of the fruits of industry, and that "greater social regulation and control may be necessary in order to guard society against the evils of unrestrained competition." At least four outstanding reports were from joint committees in which both Philadelphia Yearly Meetings work as one, and honored visitors from other Yearly Meetings occupied facing seats at most of the sessions.

The only session in which the Yearly Meeting burst into applause was the one on Thursday evening, addressed by Roland S. Morris, Professor of International Law, University of Pennsylvania, former Ambassador to Japan, and former Under-Secretary of State. His subject was "A World Organization for Peace," and after recalling the historic withdrawal of Philadelphia Friends from political office, when they found themselves no longer able to control the policies of their colonial government, he urged that the time had come for Friends to get back into politics. Stating that a serious and widening gulf now exists between public opinion and political action, illustrated by our continued aloofness from the World Court although there is practically unanimous public opinion in favor of joining, he insisted that concerned Friends must do more than educate public opinion; they must "run for Congress," and help the country *act* as well as talk.

I cannot omit reference to the concern which took me to Philadelphia—a desire by Friends there that Western Friends should become acquainted with Christiansburg Industrial Institute, in southwestern Virginia, the only remaining American school for Negroes still under Friends' management and largely supported by Friends. Christiansburg's interest and other projects for Negroes

were ably presented by the Friends' Freedman's Association on Monday evening. My impressions of Christiansburg and the excellent high grade work it is doing, growing out of my visit to the school itself on my way to Philadelphia, cannot be even summarized here. It is a real opportunity which we must know more about.

Neither can I tell anything here of the intensely interesting conference of all our relief workers in the Coal Fields, which I attended on the way home on invitation of the American Friends Service Committee, at Williamson, W. Va.

I must, however, pay tribute to the unique service of the ushers at Philadelphia Yearly Meeting, all women, so far as I noted, who at every door so quietly welcomed and guided each individual arriving or leaving, that the meeting was scarcely conscious of any movements, and at the same time everybody was as comfortably cared for as by a gracious hostess in her own home.

I must also express my appreciation and gratitude for the Clerks of the Yearly Meeting and especially for Robert Yarnall's wise, gentle, and efficient service as Presiding Clerk, demonstrating spiritual insight and power which guided the Yearly Meeting throughout on a high level.

My appreciation of the friendliness and hospitality of Philadelphia Yearly Meeting is quite beyond expression.

RUTHANNA M. SIMMS.

Richmond, Indiana.

INTERNATIONAL RELATIONS CONFERENCE

Sponsored by the Carnegie Endowment for International Peace, the annual Conference of the Indiana Council of International Relations in cooperation with the Indiana Collegiate International Relations Clubs will be held in the Claypool Hotel at Indianapolis Indiana May 12-14, 1932. The Director will be Dr. Andrew W. Cordier, Professor of History in Manchester College, and special addresses will be made by Professor H. D. Gideonse of Chicago University, Dr. A. G. Alley of Dana College, Dr. C. C. Morrison, editor of the *Christian Century*, Dr. H. M. Vonacke of the University of Cincinnati, and Kirby Page, editor of *The World Tomorrow*. The subjects for the luncheon addresses are "How May World Peace Be Enforced? by Kirby Page, and "America's Present Position Among the Nations," by Dr. Alley. The public mass meetings each evening will be addressed by C. C. Morrison on "Are We In Sight of World Peace?" and by Major General John F. O'Ryan on "The Relation Between Armaments and Peace." Two morning conference hours are to be of unusual importance.

PULL ON THE LIGHT FOR NINETEEN THIRTY-TWO

BY ELIZABETH HAZARD

An envelope contained a silken cord, deftly fashioned with a gay, golden tassel. With the "Merry Christmas" was this: "To pull on the light for 1932." What a gift for the imagination to conjure with! "Light for 1932!" Who could need it more than a Yearly Meeting Secretary for Quakers? So, to the rhythm of clicking wheels on steel tracks and the whirr of motor cars at all hours of the day and night; from Buffalo to Brooklyn, from Philadelphia to Poughkeepsie, from Morgantown to Monkton, there has been "light" to live by, besides subtle adventurings far removed from the realm of scientific light.

Long years ago, Saint John wrote, "A light came into the world." How rudely the world received the gift! The pages of the gospels tell the tragic story of how they fanned that gentle flame of love with the winds of hate and violence; how they crushed that radiant shining Spirit in the clutches of the synagogue and the Sanhedrin. As fragile as my silken cord, seemed this strange new something, centering in the hearts of men and women round Nazareth and Bethlehem and Galilee, but it would not go out. What the zealous patriots really did was to "pull on the light" for the centuries. How well each succeeding generation has followed their example, crushing those dauntless, heroic spirits one by one, until a whole galaxy of lights sheds radiance on the path of 1932!

But there are those who tell us that we live in an era of such dense darkness the light cannot penetrate. Yes, there is truth in the statement. The Bulletin on the Bituminous Coal Industry by the Federal Council of Churches has spots as black as the coal itself. Long lines of weary men, women and children stalk the pages. Harassed employers beat the air in their attempts to break the vicious circles of competition, dividends and starvation. Government commissions battle with bills and budgets in an effort to find a solution to the misery of employer and employed. It is a dark picture.

At the request of this same government, forty-six men and women have cast their lot with the people of the coal fields in West Virginia Kentucky, and lower Pennsylvania, and 24,000 school children are receiving food once a day, besides many adults and babies. You say, "But what has food to do with light?" Well, in this case, with the food comes radiant, smiling persons and they are "light" in this world of coal and unemployment. Bitter, distrustful, grizzled men catch the warmth and understanding behind quiet voices and generous hands. Light penetrates and the day after tomorrow roads are being built, fences repaired, new chairs made, and shoes, always shoes, re-soled. Faith and hope come with light. It is not easy, it is nerve-racking, but neither was it easy for Saint John, out of the welter of an ancient world to see with the eye of faith that "a light came into the world."

It is six o'clock Eastern Standard time. A pull of the silken cord out of the ether: "Hello America are you there?" Ah! that is the question. Is America there? From Geneva, Switzerland, the voice proceeds. France, Jugo-Slavia, Bulgaria, Belgium, Russia, America and on down the column have each presented a nation's statement concerning the policy of Japan in Shanghai and Manchuria. Enormous are the complexities involved, but now after days of speeches, there is underneath it all enough of unity to express an international procedure. Behold a ray of light from those men and women gathered at Geneva! The march of nations down the centuries has been slow and painful. Out of the dark of 1932, luminous stars beckon a sure but uncharted path that shall read, "World marches forward together and in peace."

"Give thanks, O heart, for the high souls
That point us to the deathless goals—
For all the courage of their cry
That echoes down from sky to sky;
Thanksgiving for the armed seers,
The heroes called to mortal years—
Souls that have built our faith in man
And lit the ages as they ran."

EDWIN MARKHAM,

From "Conscripts of the Dream."

A book recently off the press carries the intriguing title "Adventurous Americans." Light flashes from its pages illuminating whole areas of social maladjustment that call for courage, daring, consecration, patience. Youth is not alone in its zeal to face the facts of a "new world order." A Jane Addams, a Paul Jones, a Sherwood Eddy, a Walter Rauschenbusch, an Albert Schweitzer have paved the way. These and their fellows have answered the call of the deepest human need their sensitive, brilliant minds could conceive. Each has learned "in his own experience Who He is."

Through the ages heroic souls shall owe a deep debt of gratitude to Saint John that he chose to use so often that symbol of light to express this mysterious quality which lights the progress of humanity. Around us we see Black and White, rich and poor, lettered and unlettered, age and youth bearing the torch

SOME QUERIES OF LIFE

Cowardice asks: "Is it safe?"
Experience asks: "Is it polite?"
Vanity asks: "Is it popular?"
But Conscience asks: "Is it right?"

of understanding love which lights its way into the hearts of troubled, weary men.

"A light came into the world" to shed the radiance of selfless Love on the shadowed, crisscross pathways of 1932. Faith may be as fragile as the silken cord. The Light is as steadfast as the stars.

Union Springs, N. Y.
March 12, 1932.

COUNCIL OF PROGRESSIVE AGENCIES

Plans are being made for a "Canadian Institute on Economic and International Affairs" to be held at the Y. M. C. A. Park on Lake Couchiching, near Orillia, Ontario, August 15-27, 1932. The program will include three principal forms of activity: Four Lecture-Conference courses; informal round-table discussions; and general forums on public questions. Among the lecturers will be Dr. R. M. MacIver of Columbia University, Dr. John Line and Professors J. F. Parkinson and N. A. MacKenzie of Toronto University. The general forums will consider such public questions as "Canada's Relation to the United States," "Industrial Democracy," "The Changing British Empire," "Education for a Changing Social Order," "The Far East," and "The Problems of the West." This popular resort will also be an added attraction to many who would like to share this very splendid program being offered. The cost of accommodation including registration is about three dollars per day. Further details and copies of program may be secured from G. Raymond Booth, care of The National Council Y. M. C. A., 40 College Street, Toronto.

CHICAGO MONTHLY MEETING

Homer J. Coppock, professor of history at Crane College, gave the morning message on April Suburban Sunday. In the afternoon meeting, Rev. Philip Yarrow, Superintendent of the Illinois Vigilance Association, spoke. He told of some of the harrowing experiences which he has gone through in his campaign for sex morality in Chicago—and particularly in his fight against pernicious literature.

On April 14, the Friends Missionary Society met at the home of Bertha Sharpe. About forty-five ladies attended.

Sunday evening, April 17, the Young Friends took part in a "Song Fest" at the meetinghouse. The program, planned by the Chairman of the Music Committee of the Monthly Meeting, consisted of a hymn from each century, with the exception of two or three, beginning with the third and coming down to the twentieth. These hymns, taken from our new Sunday-school hymnal, were sung by the group. In addition to this we had a soloist and a mixed quartet.

IMMEDIATE REVELATION AND ITS MEANING

By H. Millard Jones

From the beginning of the Society of Friends the fact of immediate revelation has been stressed. God has a work for us to do as individuals and he must make known to us the nature of that work. He speaks to us directly and immediately, revealing to us the truth he wants us to proclaim. Our Quaker forbears were surely conscious of this revelation; yea, they waited many times for this revelation, appearing ridiculous to their fellows. One can hardly read Quaker history and not see this belief woven into the very fabric of the Society.

The thing we speak of as "immediate revelation," or, "leadership of the Spirit," is surely a mystical experience. It comes as a revelation to the "inner man," but is just as potent as any other knowledge or experience. We cannot explore the spiritual realm in a physical sense but we can all have the consciousness that becomes knowledge, of living in a spiritual communion. It is a mystical experience, yet demonstrably true.

We are apt to think of revelation as coming suddenly and without effort on our part. Frequently great truths are revealed to us in this manner but not always. Why are we prone to expect God to appear only in the unusual? We have heard the old adage, "Genius is ninety per cent perspiration and ten per cent inspiration." Is it possible inspiration may be the result or climax of strenuous effort? We know that it frequently is the result of long and earnest prayer. Blessed are the moments when we seem to be able to see right into the heart of God and truths come to us that stagger us with their magnitude and sublimity.

Many days we have plodded through many difficult tasks to come to the evening and behold the wondrous glory of a sunset that fills us with a worshipful awe and a strength and fresh determination to go on tomorrow. Also, a great many times after long and sometimes difficult study we come face to face with a truth that is stupendous and which makes us want to worship. Isn't this revelation? Yes, I think revelation comes to us just as truly as a result of Spirit-led study as it does suddenly and apparently without effort on our part. Tennyson says thus the thing I am trying to say:

"The truths in mankind darkly join
Deep-seated in our mystic frame;
We yield all blessing to the name
Of Him that made them current coin.

"For wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.

"And so the Word had breath and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;

"Which he may read that binds the sheaf,
Or builds the house, or digs the grave
And those wild eyes that watch the wave
In roarings round the coral reef."

Ever so often, when a group of people are discussing revelation there comes up the question of conflict between the Bible and revelation. In the early days of Quakerism such expressions as, "The Spirit that inspired the Book is greater than the Book," and numerous others, were frequent. It is assumed at the outset that there are inconsistencies and conflicts. Rule out the one or the other, we are admonished. Follow one and reject the other. Why so? We would all be nearer right if we assumed that the Spirit's revelation to us and the Bible are in accord. The imagined conflict causes the trouble. We know that one of the weaknesses of a generation or two ago among Quakers was the neglect of Bible study. Possibly that is true of our own generation. We may be sure that the neglect of either means of knowing God's will for us is a serious mistake. Use them both and at once.

By means of immediate revelation we ought to be able to see explanations of some of the bewildering problems of life. George Fox received "openings" in time of bewilderment. If we would understand life and our place in it we need apply to the Source of wisdom and knowledge.

Again, we are placed in direct association or connection with infinite power and grace such as we need for every day life and its tasks. The consciousness and fact of Divine leadership gives strength and power to our convictions, and authority to our words. How badly we need this same authority in these days!

Finally, immediate revelation serves to deepen our consciousness of God. To be daily led by him is to be more and more conscious of him and to make his Presence more felt in our lives and more manifest to our fellowmen. By this means we can make men more and more conscious of God and his love and power.

Indianola, Iowa.

WISE JUDGMENT

Judge not! The workings of his brain
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-worn field
Where thou wouldst only faint and yield!

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

COMPARING NOTES ON DISTRESS

Fifty field workers of the American Friends Service Committee left their various coal counties the other week to meet at Williamson, West Virginia. For two days they compared distress conditions in the five states where the Service Committee is administering relief. The object was to determine how best to stretch the Committee's budget over the rest of the spring, and to examine the possibilities of maintaining a small field force in the coal lands this summer.

Regretfully the director of each field gave evidence showing that the basic economic conditions in the coal fields are worse now than when the relief work was undertaken last September. Reports of contracts for thousands of tons, at sixty cents a ton, reveal the desperate straits of the operators and explain why mines are closing down, throwing more men out of work. Those miners who remain employed get work only a few days a month at wages so low that they are usually in debt for rent and other necessities. They are receiving in thousands of cases not more than $2.00 a month to feed and clothe each member of the family. One worker reported a mine village of two hundred forty families where the mine shut down several months ago. Forty families moved away; thirty found other work; one hundred and seventy families are still sitting in their shacks—working men suddenly made the subjects of scant charity, sinking rapidly into the helplessness which destroys pride and initiative.

In another county the operators, realizing that they could not hope for contracts, closed down and released 950 men in order to let those who could find land make an early start with vegetable planting. Several well-intentioned operators prefer dynamiting all houses not needed for employed miners so that the surplus labor will be forced to return to the land. Evidence, however, is lacking that enough available land exists in the region to support these unwanted ones. The coal companies are in general trying to carry their men, but the effort made to do so this year cannot be repeated next winter unless conditions change radically.

This economic disruption, obtaining for many years now in the coal fields, formed the background for the reports of the field workers on the distress among the miner people. Children, weaned on tea and fed on beans and potatoes before they can walk, show malnutrition, brittle bones, and a habit of fidgeting over their school books. Cod liver oil and hot lunches have worked wonders on the 30,000 children being fed by the Service Committee. One school district showed a gain of 9½ pounds by the average undernourished child since September. Besides the school children, there were 5,708 pre-school children and 857 nursing mothers receiving milk at the time of the Williamson conference. There have been distributed over the winter 40 tons of clothes and 21,000 pairs of shoes.

There has been made available to the Service Committee about a third of a million dollars for mine children and adults, the bulk of this being the original fund from the American Relief Administration and the remainder being cash, clothing, and food given by the Friends and by a generous public. The approaching exhaustion of these funds led at the Williamson Conference to plans for the tapering off of the feeding. It was decided to continue lunches until schools end their terms, and thereafter to give milk to small children and expectant mothers for as long as possible.

This plan will make the feeding end at the time when backyard gardens should begin to yield vegetables. Despite efforts to get the miners to plant gardens and preserve some food, the need next winter was admitted to appear as great as that of the past winter.

From Williamson the fifty field workers scattered to all points of the compass, returning with the stimulus of exchanged ideas and a new conception of the vast social implications underlying their daily contacts with the miseries of the patient, responsive miner people.

HOME SERVICE SECRETARY TRAVELS

Casting a panoramic glance back over the experiences of a two and one-half month field trip which extended over thousands of miles, and brought contact with people of many professions and industries, many and varied impressions rise to the surface. The physical aspects of the trip alone were not a little interesting, moving as I did from the low altitude of the industrial East to the high, invigorating climate of the agricultural Middle West, and beset most of the way by snow storms and sub-zero weather.

Perhaps the outstanding first impression was one of discouragement. The object of the trip was primarily to visit agencies dealing with social and economic problems. In city after city, and state after state, I discovered men and women struggling to stretch dwindling relief funds to cover increasing needs that were coming to them. Institutions dealing with delinquency and crime were overcrowded; settlements and social service agencies were overrun with people needing help, not only of the body but of the spirit; farmers were in despair because this year they cannot raise taxes and are doomed to lose their farms—in some places being driven to kill stock because of lack of food for it; loan and mortgage companies were becoming embarrassed with farms which at the moment were worthless to them.

But there were other impressions that helped to offset one's sense that the situation was hopeless. In the common cause of caring for a sick world there have been built up new bonds of sympathy and fellowship between people. There is a rising above the selfishness which warped our sensitiveness to the needs of others during years of material comfort.

More important than any other impression was one not so obvious at first, and one not often made articulate, but which grew with the weeks. It was the sensing of a growing realization for the establishing of new fundamental standards of value. Standards of success based upon and gauged by the amount of material goods one may accumulate have left us floundering when material possessions are removed. Thousands of people still possessing the means for physical existence, or for whom physical needs are provided, are still helpless because of a total inability to use free time for creative self-development. Deprived of the means to *buy* satisfaction for all our wants, we are driven to discover new satisfactions and new conceptions of successful living.

The possibilities for development in this direction are tremendous, and Friends should be able to speak to some extent to this great need. Home Service offers a unique channel for the carrying of a message into areas where human need is great. It is a satisfaction to find at the office applications from many thoughtful and competent young men and women who want to make their services count in constructive ways this summer. Just as the workers in the coal fields are gradually discovering ways for bringing hope and the prospect of new life to people who have been deprived of physical comforts to which they were accustomed, so we hope that Home Service workers may carry into many places this summer a spirit of hope, and a realization that the price of satisfaction for deep, fundamental human needs goes beyond material things.—E. M.

QUAKERDOM · AT · LARGE

At the annual Peace Oratorical Contest held at Earlham College, April 15, first place was won by Robert E. Cope, a Senior, son of Howard W. and Edna K. Cope, of Muncie, Indiana. With his winning oration, "America First," Robert Cope will represent Earlham in the forthcoming State Peace Oratorical Contest.

* * * *

The latest information received by cable from the commissioners and party who are abroad on the Laymen's Foreign Missionary Inquiry, which includes Rufus M. and Elizabeth Jones and their daughter, Mary Hoxie Jones, states that after having spent a fortnight at Peiping, the party is journeying on to Japan this week, where it will continue its work of conference and investigation.

* * * *

We have received word to the effect that our Friends, Dr. and Mrs. Inazo Nitobe, of Tokyo, are arriving in San Francisco this week, preparatory to engaging in a six months' lecture tour of the United States. We are also informed that Y. Tsurimi, who gave the Philadelphia Forum lectures in March, is expected to have an article, "Dr. Nitobe, the Father of Liberalism in Japan," in the New York *Tribune* on May 1.

* * * *

"Real Investigators" was the caption of an editorial which appeared in the Cincinnati *Inquirer*, April 18. The editorial was a tribute to the work which the American Friends Service Committee is doing in the coal fields, first in the way of relief, and second and more important in seeking methods of rehabilitation, under the direction of Homer L. Morris. Within recent weeks, the *Inquirer* has carried special articles descriptive of the work which the Service Committee is carrying on, which have been discerning and appreciative.

* * * *

Clifford Frazier, a Greensboro, N. C., lawyer, hailed by the press as a seventh generation North Carolina Quaker, has been unanimously selected by the Republicans of North Carolina as their nominee for Governor. The opposition press of Greensboro is very generous in its editorial appraisal of the Republican nominee, characterizing him as an ideal candidate, "capable, talented, honest, and aggressive." He was graduated at Guilford College in 1907, did brilliant work as a law student at the University of North Carolina, and is now President of the Greensboro Bar Association. Incidentally, the North Carolina Republicans and their candidate for Governor came out strongly for "the retention and strict enforcement of the Eighteenth Amendment."

* * * *

William and Ruth Simkin, who recently gave up their work in Friends School, Brooklyn, and volunteered for social work in the bituminous coal fields, under the auspices of the American Friends Service Committee, spent a recent week-end with relatives and friends at Richmond. They have established a home in the Crown Mine neighborhood, near Morgantown, West Virginia, and are identifying themselves with the community in a helpful and inspiring way. To show what is being undertaken as first steps toward seeking other means of employment for unemployed miners, they brought with them two or three pieces of furniture which had been made by the Crown Mine workers. These were displayed in the window of a Richmond furniture house, and attracted considerable attention.

* * * *

In his presidential address to the Workers' Educational Association Annual Conference held at York, England, recently, Dr. R. H. Tawney suggested that every type of organization is liable to its characteristic disease. But the bacillus of complacency which he has observed in educational societies is equally, if not more, liable to attack religious organizations. Not only educational, but religious history, is "thick with the gesticulating ghost of movements which began as crusades, and ended as cliques of cultured persons." Dr. Vipont Brown has defined an institution as "a movement that has ceased to move." It may be helpful sometimes to ask ourselves, says *The Friend* (London), how far our own Society is a living personality or a gesticulating ghost, a movement or an institution.

NEWS OF OUR MEETINGS

Danville Quarterly Meeting of Friends was held at Hadley, Indiana, April 9-10. Carolena M. Wood of New York brought a very acceptable and timely message during worship, urging that the church might know more about Jesus. At the business session, Frank Streightoff of Indianapolis presented the work of the Literature, Peace and Service Committee of Western Yearly Meeting, of which he is secretary. As a result of his talk, a cablegram was sent to Secretary Stimson in the interest of disarmament. Other visiting Friends were Richard R. and Emma Newby of Plainfield and Rebecca Pitts of Indianapolis. Sunday morning the message was given by Alvin T. Coate of Indianapolis, and following the basket dinner a program was given of special missionary numbers, a stewardship playlet, "America's Dollar," and talks by Evelyn and Alvin T. Coate on the work of Friends in the Tennessee mountains.

* * * *

The Ministers' and Workers' Conference of Western Yearly Meeting will be held at Russiaville, Indiana, May 3-5, with the "Fundamentals of Quakerism" as the general theme. The Conference sermon will be given by Frank Stafford, the Bible Hour will be in charge of Erna Nixon, and some of the speakers on the program as announced are Ira C. Dawes, Chester McKean, Richard R. Newby, Josephine Hockett, Mary Hiatt, Reba Chase, Austin Osborn, Leslie Frazer and Dr. D. H. Turbeville of Kokomo. Those desiring entertainment should write to Anna Wadman, Russiaville, Indiana.

* * * *

Adelbert Albertson of Liberal, Kansas, conducted a series of meetings at Bellview Methodist Church, Oklahoma, beginning January 17 and continuing through February. His messages were heart-searching and through the power of the Spirit brought conviction to many when community troubles were solved and difficulties of long-standing were removed. The entire membership was brought into Christian fellowship. The attendance was large, the interest increased from night to night, and the results are most encouraging in spiritual helpfulness.

* * * *

Friends in Everett, Washington, have been doing much splendid work. The choir is rendering fine service with Erma Tracy as director. Their Christmas vesper program and the candle-lighting service Easter evening with its musical features were well received. Easter morning the platform was decorated to represent the garden and on a screen were thrown the pictures of the Risen Lord and of Mary weeping beside the tomb, while at the back stood a large wooden cross. The Bible School is well organized into five departments, with Wayne Smock as superintendent. The pastor, Maude Carter Smock, is county president of Religious Education. Edith Johnson is teacher of a large class of young people and is Quarterly Meeting President of Young Friends Work. Their conference will be at Quaker Cove in June. Their Endeavor meetings are of high order. Six associates lately became active members of the meeting. Much money has been spent in the work.

A new furnace has been installed, the debt on the property has been reduced to $1,800, and with considerable effort the regular expenses are being met despite the economic depression. Everett is an outpost of Indiana Yearly Meeting and the membership is going forward with courage and determination to do their best for the Master.

* * * *

Friends of Marshalltown Meeting, Iowa, gave a temperance play entitled, "Shall We Go Back?" written by Calvin J. White, one of the members. It portrayed the dire effects of drink in the home and presented a double appeal to a citizen that he become a candidate for the Senate. One from the Wets and the other from the Drys, making very vivid the present situation and the need for strong action. The following Sunday night the Peace and Temperance Committee presented Negro spirituals and a reading by Anna Koline, "Grandmother's Four Reasons" for not allowing wine to be served in her home. A message by Ivan Millhouse, a teacher and recently recorded minister, was given to a full house on Peace and Temperance.

* * * *

On Easter Sunday, Minneapolis Monthly Meeting had the privilege of welcoming six new active members and one associate, as well as two transferred from the associate to the active list; and on April 17 again extended the hand of fellowship to two more active members and one associate. . . . It may be of interest to Friends in other cities to learn that the "character clubs" of Minneapolis high schools (clubs composed of Christian boys and girls, under Y. M. and Y. W. C. A. leadership, and groups whose membership is Jewish, under corresponding auspices) have inaugurated a drive of education for world peace. Programs of essay contests posters, assemblies, and addresses are under way in the individual high schools, with the intention of making the campaign city-wide before school closes in June. It is fine to note that the students heading the movement are actuated by the sincerity of conviction and the enthusiasm of loyalty.

* * * *

New London Friends Church held a series of meetings from March 20 to April 10. The pastor, Frank V. Stafford, was favored in the ministry of the Word and was ably assisted by the song service of Orville Cox, pastor of Lynn and Reserve churches. The prayerful concern of members for a revival was shown in the unity and fellowship in the services. Forty-three came forward for conversion and to renew their covenants, and the church was strengthened in faith and encouraged to renewed effort. At monthly meeting following the close of the revival, fifty-one were received as members, sixteen of whom were transferred from the associate to active membership, on confession of faith in Christ. Three entire families were saved and accepted as members. The Bible school is increasing its attendance. The orchestra has had additional members recently. Each Sabbath, R. D. Taylor, Superintendent, has some class conduct the opening devotional period, for the school.

INDIANA MINISTERS IN CONFERENCE

The Ministers of Indiana Yearly Meeting held another profitable all-day conference at Newcastle, April 12th. With about forty ministers in attendance, together with several wives and others, the day was spent in discussion of present church problems. William J. Sayers led the first conference on "Church Loyalty," followed by Frank J. Long on "Spiritual Life," and then in the afternoon Truman C. Kenworthy presided at the consideration of the puzzling financial difficulties. Howard W. Cope was chairman of the conference. Murray S. Kenworthy and Marie Cassell presented the findings of the day.

Church loyalty, or the devotion of our people to the church, can be built up only as they know the purpose and mission of our Society. We need Quaker training for our children. One must pay attention to those members who are spiritually dead, injured or missing before their loyalty can be secured. Write letters of encouragement and appreciation as well as those calling them to righteousness and service.

The church has no right to exist unless it is a source of spiritual power and uplift, and the lack of spiritual life in the church is appalling. Last year eighty thousand churches did not gain a single convert. We should not pad our membership lists by accepting all who might desire to join, no matter what the message of their lives, but by prayer, Bible study and giving the Holy Spirit right of way in our lives we can fulfill his commission. We must live in the center of God's will. Each meeting should be in prayer for her pastor as they are for the evangelist who comes into the community. So often after a series of meetings the let-down in prayer and personal work is alarming. It is needed the year around. Finance is one of the problems which require much thought. Possibly it will be necessary in some cases to have larger parishes, or serve more meetings. One necessity is that our lay members be taught to carry more of the work of the meeting in every line even to pastoral visiting. With Friends behind in their United Budget support and many meetings behind on local expenses, not only must economy be practiced, but stewardship must be taught. If, under the law, the Hebrew gave a tithe, can we do less, under grace? Before the close of the conference, almost every pastor present agreed that he would lead his meeting into a consideration of stewardship.

The ministers were comfortably entertained by the Newcastle Friends, an excellent dinner being provided at the noon hour. As they departed following the consecration service, led by Charles E. Hiatt, the sentiment was expressed that it had been a good thing for them to get together. They are looking forward to getting together again beginning the 20th of June at Quaker Haven.

HUMANITY'S HEROIC HOPE

There remains the great expectation of eternal life, the ancient, high, heroic faith of humanity. Today it is not simply a wistful yearning, but an eager, insistent longing for reunion with those torn from us. And not with them only, but with all those who left us in the long ago, taking our hearts with them when they went away. Is faith a dream? Nay, but the lack of it is the dream, and failing it all the lore of life is but a tale told by an idiot. Aspiration is not mocked; God is not the God of the dead but of those who are alive for evermore. He is as young as the dawn, and as hopeful, and as ready for new adventure. He who filled our hearts with the hauntings of an eternal tomorrow will not leave us in the dust. He is Life, he is Love he is Joy, and his immortality is stamped, as his signature, upon all that he has made.

JOSEPH FORT NEWTON.

George School Twenty-five Miles Northeast of Philadelphia

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Box 351, George School, Pennsylvania

OUR YEARLY MEETINGS IN RETROSPECT

WESTERN

Western is the Yearly Meeting of the famous handbook. This is designed for the use of pastors, superintendents, officers, committees, and in fact all the organizations of the church. It gives a complete list of the Yearly Meeting committees, together with their outline of work for the year, and the names of their respective chairmen and secretaries. Another explanatory feature suggests literature, tells where to obtain it, and gives other valuable information.

Such an advisory plan should at least prevent any one in all of Western from saying at the end of the year: "I did not know I was a member of that committee." The following example of the "set-up" of the Handbook is taken from the Religious Education page:

Recommendations:

I. To Bible School Committee:
   1. Organize annually.
   2. Organize school.
   3. Study work of school.
   4. Supervise school.
   5. Develop the school.
   6. Guide the educational work of the church.
   7. Report regularly to the Monthly Meeting.

II. To Schools:
   1. Survey the community.
   2. Carefully plan for recognition
   3. Recognize special months.
      November—Stewardship.
      February—Missions.
   4. Give careful consideration to the providing of Religious Education instruction in connection with week-day schools.

The committee declares that to know and to love God is the ultimate aim of religious education. Marcus Kendall, the dexterous chairman, has a well organized group. Edmund T. Albertson is a valued member of this committee.

Another innovation in connection with Western Yearly Meeting is the recent appointment and work of a Reading Course Committee, for the purpose of promoting interest among Friends in reading of standard religious books and those related to the departments of church work." Unusual interest has been taken in the efforts of this committee, resulting in the reading of 3,753 books by 867 persons representing forty-two local meetings. "Better informed Friends produce more efficient workers," according to the committee.

The Young Friends organization, working jointly with the Religious Education Committee, affords a good example of the cooperation between young and older people in developing great good to all. The Annual Conference is a grand climax to the success of this phase of the church work. Young people are appreciated as active members of Monthly and Quarterly Meeting Committees.

Bible memory work is introduced during the Sunday school class hour for the benefit of the boys and girls.

A legion of faithful workers led by a great leader, makes Western a real Yearly Meeting. Richard R. Newby has a long record of service as a director of executive and administrative activities, and maintains an informed interest in the details of the entire organization. His motto seems to be: "The great thing in this world is not so much where we stand, as in what direction we are moving."

M. MARIE CASSELL.

Outstanding New Books

The Message of the Fourth Gospel $1.50
By Elbert Russell

Immediate interest is aroused in a new book by this well-known Friend. Here is an interesting and scholarly study of the Gospel of John which answers particularly well the puzzling question, "Why does the Fourth Gospel differ so widely from the Synoptics?"

Diagnosing Today $1.50
By Merton S. Rice

This timely meditation on present-day problems analyzes what the author terms "seven deadly sins of modern life." Some of these are discussed under the following chapter headings: "Policies Without Principles," "Wealth Without Work," "Pleasure Without Conscience," "Worship Without Sacrifice," etc.

Finding God $1.50
By A. Herbert Gray

Out of his wide experience, the author seeks to show how men have come to a full and satisfying knowledge of God and how others may also come to that knowledge. Here is a valuable book for those who face the problems of living or counsel with others who do.

Seeing Ourselves Through Russia $1.25
Edited by Henry T. Hodgkin

This new book is an outgrowth of a graduate study group at Pendle Hill under the direction of Henry Hodgkin. Intended for private or group study, this book presents a fair and accurate picture of contemporary Russia and shows the bearing of the Russian experiment on our own problems and perplexities.

FRIENDS BOOK & SUPPLY HOUSE
101 South Eighth Street **Richmond, Indiana**

WHITTIER ACTIVITIES

Our new Church year began April 1, 1932. At the April Monthly Meeting, annual reports were given by each of the thirty standing committees. They were full of encouragement.

Seventy new members were received the past year, thirty-eight of whom were welcomed on Easter morning. Easter was a day of blessing and rejoicing in our risen and glorified Lord. Willard O. Trueblood, our pastor, preaches the full gospel of the Son of God.

More than 200 boys and girls are live members of the various Christian organizations for youth within the church. Their mid-week services are times of prayer and special Bible study. There are four C. E. societies with a membership of 94—Junior, High School, Senior and Alumni. Bruce E. Gates is doing a splendid work among the boys, while Caroline C. Trueblood is the very efficient leader of the Girl Reserves.

Esther Baird, much loved missionary for thirty-nine years in India, has been sojourning in our midst for the past five weeks. She has given several missionary addresses to different groups, the last one just before leaving for the east, on April 14, at a union meeting of our mission circles. Members of other circles in the Quarterly Meeting were also present.

Covering ten mid-week services, a special program of Bible Study and that of the Bible School has been in progress by the adults. Following the prayer meeting season the company divides. Willard Trueblood leads the Bible Study group, the theme being "How We Got Our Bible," while Walter Homan conducts the study of the Bible school.

Ernest and Effie Gregory, accompanied by his mother, Lydia Gregory, and Esther Baird, attended San Diego Quarterly Meeting, April 8-9, held at Ramona. Esther Baird gave a missionary address

Westtown School

Announces the continuation of the Regional Scholarship Plan for 1932-33

Westtown offers ten competitive regional scholarships throughout the United States. Applicants will be nominated by committees of Alumni in each district, the selection being made on the basis of character, leadership and scholarship. Only new students who are ready to enter Sophomore or Junior years in High School (10th and 11th grades) are eligible. Each scholarship is for $400 per year and may be retained until graduation, if satisfactory standards of scholarship and conduct are maintained. Competition is open to all Friends and to non-Friends when one parent is or has been a member of the Society. Applications are now being received. Address inquiries to

JAMES F. WALKER, *Principal*

Westtown School Westtown, Pennsylvania

The American Friend

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on Friday evening. Ernest L. Gregory gave the Quarterly Meeting message, Saturday morning.

D. R. and Mary Marling also attended San Diego Quarterly Meeting on Saturday and Sabbath morning. He went by invitation and also in the official capacity of Missionary Superintendent of California Yearly Meeting. He gave a missionary address at the Sabbath morning service. Fred C. Schroeder is the pastor at Ramona.

The Whittier College Girls' Glee Club gave a sacred concert at the Whittier Friends Church on the evening of April 17.

BIRTHS

SCHERER—To George A. and Lucile Tauer Scherer, Lafayette, Indiana, February 29, 1932, a son, James Tauer.

DEATHS

BUNDY—At Amboy, Indiana, February 27, 1932, William Franklin Bundy, son of John and Hannah Symons Bundy, aged 75 years. Born in Rush County, Indiana, a birthright member of Friends, he came with his parents to Amboy when a child. In 1887 he was united in marriage to Margaret J. Lamb, who survives him. Theirs was the first marriage in the Amboy Friends Church with their first pastor Alpheus Trueblood, officiating. There are three surviving children: Pearl B. Weesner, Newberg, Oregon; Chester F. Bundy, Converse, Indiana, and Mary Bundy of Amboy; and four grandchildren. Funeral services were in charge of Murray S. Kenworthy.

COMPTON—At the home of her daughter, near Dexter, Iowa, April 3, 1932, Anna Barnett Compton, widow of Eli Compton, and daughter of Curtis and Sidney Barnett, in her eighty-seventh year. Born in Iowa, she was married in 1862, and of her seven children five survive their parents: Ruth C. Pickett, Elmer M., Emma O. Crowl, Olive Bennett and Sidna C. Day. A birthright member of Friends, she served the church loyally and well. Funeral services were conducted at the Bear Creek Friends Church by A. J. Hanson of Earlham, assisted by Cassie Commons of Stuart.

DOUGLASS—At her home in Amboy, Indiana, January 23, 1932, Mary E. Douglass, aged seventy-three years. A member of Amboy Monthly Meeting, she maintained an active interest in the affairs of church and community and when health permitted her to attend public services her presence was a benediction. In recent years she was confined to her home much of the time.

A CORRECTION

In the announcement of the sessions of American Yearly Meetings to be held this year, furnished by the Fellowship Committee of the American Friends Service Committee, which appeared in our issue of April 14, the place for holding New England Yearly Meeting, June 21-26, should have read Ocean Park (near Old Orchard), Maine, instead of Vassalboro. Furthermore, Kansas Yearly Meeting, October 3 to 9, meets this year at Lawrence instead of at Wichita.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS
57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address,2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO
Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

SEATTLE, WASHINGTON
Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.
Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

NOTICE

Friends Boarding Home, Waynesville, Ohio, offers to Friends and others a comfortable home with pleasant surroundings. Rates reasonable. Write Matron, Friends Home, Waynesville, Ohio.

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